

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, OCTOBER 19, 1899.

NEW SERIES, VOL. 1, No. 47.

Rev. M. E. Broadus has removed from Bristol to McClelland, Va.

This office acknowledges the receipt of *The Electrotyping Journal*, published by the Franklin Engraving Co., Chicago.

Go to the Harmon Publishing Company, if you wish a fine class of job work at figures to suit the times. They are noted for fair dealing with all customers.

Blue Mountain has 225 boarders to date. The new rooms are being finished up rapidly, but they are nearly all engaged, and those wishing them should speak at once.

From *The Journal and Messenger* we see that Dr. E. Y. Mullins, President of our Seminary is booked to preach the Annual Sermon before the Ohio Baptist Educational Society.

We have received two good reports of the Calhoun Association. One appears in this issue. It was set up before the other came. We do not publish the last, because the first is already in type.

From a letter written by Bro. A. L. O'Briant, of Clarksdale, we learn the sad news of the death of his aged mother, which occurred in Attala county. One by one God's aged servants are going home.

The fifth Sunday meeting of the Chickashay Association will meet with the Harmony Baptist Church, five and a half miles east of Pachuta, commencing Friday evening at 7:30 p. m. Introductory sermon by Rev. G. C. Johnson.

The Mississippi Normal College at Houston opened with 100 local pupils, and 104 boarding pupils. There are over 300 in attendance at present. The prospects are very flattering for this session.

We again announce that limited space forbids the printing in THE BAPTIST of the programs of District meeting and Sunday-school institutes. And as we cannot print

all, of course we must not print any. We regret that we cannot do all the good brethren desire, but we know they will approve our course, as being the just one. We have published the time and place of every meeting whose program has been sent to us, and shall continue to do so.

Do not fail to read the article by Bro. Foster on the needs of the Orphanage. We must build the Superintendent's home. Do not delay the matter, but respond at once. Thirty little human beings are utterly dependent upon Bro. Foster. "Bear ye one another's burdens."

We have the honor to acknowledge a kind invitation from Dr. J. B. Gambrell to attend the Texas Convention in November. We have it in our mind and in our heart to do so, and unless providentially hindered will do so.

The Fall Fiction Number of *The Saturday Evening Post* has just come to our desk. It is published by the Curtis Publishing Co., Philadelphia, the same company that brings out the *Ladies' Home Journal*. It is an illustrated weekly magazine, founded in 1728 by Benj. Franklin, being now nearly 172 years old. Price \$2.50 per annum.

We acknowledge receipt of a handsomely-bound little tract on *Southern Prosperity*, in educational, moral and industrial reform, by our esteemed friend and brother, F. R. Carlross, Jackson, Miss. Printed on *Baptist Orphanage* press; 44 pp.; price, 5 cents.

Notwithstanding the fact that our female schools in Mississippi are unusually full, Dr. Patrick, President of the Judson, writes: "We have more than twenty girls from Mississippi." Surely the spirit of education is abroad in the land.

We have received quite a number of letters from our subscribers bearing words of good cheer and great encouragement to us, and also expressions of approval and loyalty to our State paper. We greatly

appreciate these kind and helpful letters, but think it best, as they are altogether personal, to keep them altogether to ourself and enjoy them, not bothering our brethren with them in THE BAPTIST. Though we cannot answer all these letters, yet we do appreciate them, brethren and sisters. May God bless and keep you.

Rev. J. N. McMillin has resigned at Aberdeen and accepted a call to the Hattiesburg church. He will enter upon his new field on the first Sunday in November, at which time Bro. L. E. Hall's term of service will expire. These are both strong men in our work.

The Alabama Convention will meet at Gadsden on November 8th. The previous day will be devoted to a Minister's Meeting. A full program of subjects and speakers is printed in last issue of the *Birmingham Baptist*. We have received a very cordial invitation to attend, and hope to be able to do so.

Last week Rev. O. L. Hailey took charge of the *Arkansas Baptist*, Bro. Clark retiring. We welcome you, Bro. Hailey, to the editorial fraternity. We knew Bro. Hailey during his stay in Mississippi. Bro. Clark "declined all offers until one came from a Baptist whose loyalty was above suspicion." We hope for our neighbor, the *Arkansas Baptist*, a career of ever-increasing usefulness. It has a large field, as its constituency numbers 70,000.

We have just read Bro. Hailey's Salutory as he enters upon the work of editing the *Arkansas Baptist*. It is simple, pointed and clear. It has the right ring in spirit and in policy. As to his words "to those who write for the paper," Bro. Cranfill may speak. He did say something once on this point, and he came marvelously close to the mark. But, though these instructions and exhortations are largely "love's labor lost," yet some will take knowledge and govern themselves accordingly. We wish for Bro. Hailey a useful ca-

reer; and predict that, as editor, he will become a strong factor in the larger development of Arkansas Baptists.

We see from the *Yazoo City Herald* that Bro. A. J. Miller has tendered his resignation as pastor of the Yazoo City Baptist church. It states that the church is now considering the resignation, and expresses the desire that he will not leave the city. Bro. Miller has unquestionably done a fine work there, and it does seem to us, in the light before us, that it would be a great mistake to sever the present relation. Impressed as we are, we can only hope that Bro. Miller may yet be induced to remain. Very few men, even during a much longer pastorate, ever acquire so strong a hold upon an entire community as he seems to have. We are sure our Convention Board would be very loth to have him leave. Address all communications concerning the above pastorate to deacons S. S. Shipp and H. L. White.

We have tried hard, and have succeeded pretty well, to get the brethren not to send long articles, for the reason that this rushing age does not pause long enough to read them, and hence they are in the main lost. And, besides, if we use these long articles, just the few who write them will monopolize all our space, and the many cannot get in at all. We have a notion that in order to make the most acceptable and useful paper we must have something from all who wish to write, and not fill the paper with long productions from just a few, even though they are fine writers. Everything else being equal or nearly so, the shorter articles will have the preference, and the longer ones may not be reached at all. We shall expect, after this request, that no contributor will fall out with us for not publishing articles that will fill more than two or two and one-half columns. In other words, stop when you have written 1,000 or 1,200 words. We would be glad to receive some sharp, pointed sermons, containing not more than 1,500 words. You see?

HOME-COMING.

The 28th day of September was set for the arrival of Admiral Dewey in New York, but he hove in sight on the 26th. The reception, with all the demonstrations and ovations that a great and wealthy nation could indulge in, is over. It was a grand, joyous occasion. We feel that the honors were fittingly bestowed upon a worthy hero. A great deal had been said and written about his coming. Under the excitement and inspiration of the movement men contributed liberally of their means. Many thousand dollars had been spent to make the occasion a brilliant success. Fine carriages had been provided; the soldiers and sailors were in uniforms of garments and guns; the finest music that could be had was brought into requisition to do honor to the coming hero of Manila. Heavy ordnance was fired to sound out the nation's estimate of Dewey. Dewey's career has been a chain of surprises. And now he himself is surprised at being named for the candidacy of President of the United States. He has been reserved and wise all along, and unless his characteristic wisdom departs, he will hardly consent, even though urged to do so, to accept. Dewey is at home again. Ah! this homecoming, to meet friends and loved ones! How inspiring, how thrilling! Especially when one has been gone long, and returns to receive the blessings of loved ones, and to be crowned with the glory and honor of his nation.

Yes; the hero has come. He has passed the triumphal arch—Dewey's Arch. He has been dined, toasted and honored till he is suffering. He needs some time for digestion. The poor mortal needs rest. The nervous strain which has been sustained by him has been immense, almost equal to that endured in Manila Bay. The naval battles are over so far as he is concerned. He has left the roar and shock of the booming Krupp, and the rapid-firing guns, and has laid aside the accoutrements of war, is clothed in the habiliments of peace, and is resting. He has a right to rest. He has earned it.

We are all engaged in a battle as real and more far-reaching than was the naval battle of Manila. The weapons used in that engagement were carnal—material. We are engaged in a spiritual warfare. We fight against principalities, spiritual wickedness in high places. We are in the midst of dust, danger, death. Many of us are in sad plight; hungry, bare, tired.

But soon we shall reach home. Our elder Brother has gone on to prepare a place for us. Very many of our friends and loved ones have gone on. They have been received in the midst of great joy. The redeemed of the Lord and angels no doubt united in strains of glad music, welcoming their arrival. And each weary traveller, as he enters the portals of everlasting rest, can joyfully say, "home at last." That will be a great day when all the blood-bought through shall be at home with the heavenly Father, the elder Brother and all the other members of the family of God. Then we shall have passed the last enemy, death. No more fear, sorrow, or pain. A grand reunion never to be broken. Perpetual fellowship and companionship with the celestial family. It will far more than compensate for all the labors, privations, sufferings and heart-aches which are our portion here. That new home of many resting places will be all the sweeter by way of contrast with our poor, perishing tabernacles here below. Our heavenly Father will preside, happiness inexpressible will fill every breast and perfect peace and harmony will reign forever.

GREAT BRITAIN AND THE TRANSVAAL.

On the 10th inst., the government of Great Britain received the ultimatum from the Transvaal. It embodied four points, which we present in an abridged form: 1. That all points of mutual difference be settled by arbitration. 2. That all the British troops on the borders of the Transvaal be instantly withdrawn. 3. That all reinforcements of troops which have arrived in South Africa since June 1, 1899, shall be removed from South Africa within a reasonable time. The Transvaal government agrees, on compliance with above, to withdraw her armed burghers from the borders. 4. That her majesty's troops now on the high seas, shall not be landed in any part of South Africa.

As a great number of our readers have not the facilities at hand for acquiring a reasonable knowledge of the Transvaal country, we give some prominent facts about this little country now engaging the attention of the world. The country commonly referred to in papers as the Transvaal is identical with the South African Republic. The country was first called the Transvaal because it lay across the Vaal river on the north. This country was independent till 1877; from 1877-1881 it was a British

territory. It comprises 121,854 square miles, and Pretoria, a little city of a few thousand inhabitants, is its capital. Its population is about 615,000, of whom 65,000 are whites. In 1880 a rising of the Boers, the name by which the original white people of this country are called, took place. The British garrisons stationed in the Transvaal were besieged by the Boers; who crossed the Natal to meet the British forces advancing against them. The Boers took a strong position, and the British could not dislodge them. In several engagements the Boers were more than a match for the British. Just at this juncture peace was negotiated; and, in 1884, the independence of the South African Republic was fully recognized in the London convention. All conflicting claims as to territorial limits were settled. The republic is divided into fifteen districts; or states, and governed by a president elected for five years, who has an executive council of four members. The legislative authority is vested in a Volksraad of forty-four members, twenty-two of whom retire every two years. In 1889 the revenue was \$6,719,732; expenditure, \$5,010,125. The products of the country are wool, cattle, hides, grain, ostrich feathers, ivory, butter and gold. The country is rich in coal, lead, copper, iron, tin, cobalt, plum-bago, platinum, silver and gold. The Boers are of sturdy Dutch stock, now very much mixed with the English by inter-marriage. The country has improved steadily socially, educationally and financially. The State Church is the Dutch Reformed (Presb.), but all creeds are tolerated. The country formerly abounded in enormous numbers of the larger mammalia, crocodiles and boa. It is said to possess some of the finest corn-land in the world.

The question all are asking to-day is, "What are the causes of this difficulty between Great Britain and the South African Republic?" These can only be sketched. It would require a volume to elaborate them. Olive Schreiner, an English South African woman with a Dutch name, has written a charming book on "The South African Question," and very much more doubtless could be said. Paul Kruger, an old Dutchman, is now President of this republic. He seems to be wise and careful, and his ultimatum on the 10th inst. therefore comes with a degree of surprise. And yet he is no doubt acting wisely and rightly. He knows the animus of England, that in her policy of imperialism she is

determined again to reduce the Transvaal to an abject dependency. He also knows that England is not ready for war, no more than the United States was when the "Maine" went down. England's purpose no doubt is to reduce the Boers, and her delay only means better preparation for a more speedy destruction of this little happy, prosperous republic. The truth about the whole matter is that England wishes larger rights and privileges accorded to Englishmen who have settled in the Transvaal for the sole purpose of enriching themselves, without any regard whatever to the welfare of the republic. The sagacity of President Kruger led him to restrict these foreigners in some of their civic rights, before they gained too solid a footing in political and monetary matters. He deeply realizes that their presence in the Transvaal is not for the good of the little republic, but only for their own self-aggrandizement. Conscious of the comparative weakness of the republic, Kruger felt that the growth of English influence and power must be checked before it became too strong. It would seem the height of folly for the Transvaal with its little 600,000, to strike swords with Britain, with her 5,000,000. But Britain is fighting for fame and gold, and the Boers for wives, babies, native land and liberty. Once before in England's history she was resisted and confronted by a little band who had taken their stand for liberty. She thought to have an easy walk-over, but not so. The new colonies were fighting for principle, which meant a fight to the finish, to the death. Britain remembers this, and contemplates a repetition of this in kind if not in degree. The Boers will fight to the death. England can never conquer them; she may slaughter them. This, that seems so small a beginning, may become a long and bloody contest. We close with an extract from Olive Schreiner's pathetic book:

"Do not think that when imported soldiers walk across South African plains to take the lives of South African men and women, that it is only African sand and African bushes that are cracking beneath their tread—at each step they are breaking the fibers, invisible as air, but strong as steel, which bind the hearts of South Africans to England. Once broken they can never be made whole again; they are living things; broken, they will be dead. Each bullet which a soldier sends to the heart of a South African to take his life, wakes up another who did not

know he was an African. You will not kill us with your Lee-Metfords; you will make us. There are men who do not know they love a Dutchman, but the first three hundred that fall, they will know it."

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

Letter from Mexico.

BY REV. RUFUS W. HOOKER.

I have been here now about two months, and am well pleased with my field of labor, so far as personal comfort is concerned. I am already able to say, from my heart, that I love the Mexican people; so that I am just as willing to work for their salvation as for any nation on earth. I cannot do much religious work yet, but I have learned how to pronounce so that I can sing as "big" as anybody; for we sing the same old gospel songs to the sweet tunes so familiar in the United States. I also help Brother Mahon in his services by leading a prayer now and then. Of course, I have to do so in English, but thank God He can understand English as well as Spanish. This ought not to displease the natives any, because they have been accustomed to hear the priests in the Catholic churches repeat a Latin prayer, none of which they understood.

I suppose I am making fairly good progress in Spanish. I cannot talk much, but I am getting so I can understand a good deal now. I have a splendid teacher in the person of a young man with whom I exchange English for Spanish, and I also go out into the market places and listen to the people talk as much as possible, so as to train my ear to the correct sounds, as well as to get their idioms. I am also indebted to Brother and Sister Mahon for their ready and kind assistance so often rendered.

These are very hospitable people; indeed, I believe more so than any people I have ever known, not excepting our own Southern people. I find I have one good advantage: Being but a boy myself, I can get out and mix with the other boys, make their acquaintance and gain their friendship. I think I have already some very warm friends among them, for the young men are very kind to me. They often ask me to walk with them at night and on Sunday afternoons, and want me to enjoy their amusements with them. I like to do so, for on all occasions I can abstain from their sinful habits and thus try to set a good example for them. I am thankful that, even though I cannot

talk to them much about Christianity, yet I have a splendid opportunity to live it before them, and in that way sow some seed for the Master.

After all, is not this one of the best ways of preaching anywhere? I believe this is perhaps the best way we missionaries in Mexico can preach Christ, and I suppose the same is true of every other heathen country. But oh, how hard for us to do it! Brethren, we don't have the great spiritual uplift which we get at home by associations, conventions and protracted meetings. Brother Mahon and I sit down sometimes and read the home papers and have a little rejoicing all to ourselves as we read the glorious reports of good meetings, and this gives us a greater spiritual uplift than anything else we have. It seems to me that I have never known of so fruitful a year for the kingdom in the home land. May the good Lord be praised!

Brethren I am thankful I do not have to be concerned about the money question; but there is one thing I very much desire, and that is your prayers. Oh, if I only knew that there were one hundred good people in Mississippi who pray for me every day (and for our other missionaries as well), I would feel most as strong spiritually as Samson was physically. However, in my vision, I can see some who, I know, get down on their knees and pray for me regularly. I never forget to thank God for them, and they will never know this side of eternity how much good their prayers do me—poor, weak servant that I am.

Brother and Sister Chastain have written me some very helpful and encouraging letters. She has been to see us and he is coming soon. I rejoice to see that Mississippi and Blue Mountain Colleges have opened so well, and that the denominational work in general is so good. "The world for Christ within this generation."

Tobica, Mexico, Oct. 3, 1899.

One Fare to Seattle, Washington.

Account W. C. T. U. Convention Tickets on sale via Mobile & Ohio railroad, October 11th to 13th inclusive, limited for return passage to November 16th, 1899.

Scott County Association.

Met with Bethlehem Church at 11 o'clock a. m., the 7th inst. The introductory sermon was preached by Rev. Z. T. Falkner. Subject: "The gospel." It was a strong sermon, vigorously presented. After

refreshments bountifully served, the association met and organized by electing Rev. Z. T. Falkner, moderator and Bro. L. B. Bilbro, clerk. This is a small body, consisting of only 10 churches, all of which were represented. Only four churches reported baptisms—Jerusalem church 11, Morton 4, Mount Olivet 7, and Rocky Creek 15, total 37.

This association and Springfield Association were formerly one body, the latter composed of only 6 churches. There seems to be no legitimate cause for the two bodies to exist separate. There is a strong feeling upon the part of perhaps a majority of both associations to unite, but the name is the rock on which they split. Some do not want an association named for a county which seems to limit to county lines, and others are wedded to the name "Scott County" and will not give it up. It is another case of Dr. Gambrell's boy breaking down the corn trying to catch the lizard that run over his foot. We suggest that they come together and call the next body the United Association.

There are only three ordained ministers in this Association and one of them is worn out with age, and only two licentiates. Our stay was with the aged Rev. J. M. Pearson. He was unable to be at the meeting, so we went seven miles to spend the night with him, and we very much enjoyed his company, and that of his wife. Sunday a large congregation met at the church and we tried to preach to them the best we could from Eph. 1:13, 14. At 2 p. m. Bro. Hailey, of Clinton, preached from Philippians 2:12, 13. Through the kindness of Bro. Aycock we were driven back to Morton and spent Sunday night in his comfortable home with himself, his good wife, and little one, and Bro. Hailey, who is a first-class talker.

Bad Blood—Cure Free!

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye, Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Scabies, Blisters, Red or Brown Patches, Blotches, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

Sick Headache, Wind on the Stomach, Biliousness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Mozley's Lemon Elixir.

REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South. No. 28 Tatnall St., Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BRALL.

Clerk Superior Court Randolph county, Ga. til nov 1

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS, Ass't Chief Police, Feb. 25-12m.

"Baptist Usage."

BY CHAS. G. ELLIOTT.

In THE BAPTIST of October 12th, on page 6 will be found an article from me, on the above subject. In it I spoke of the covenant of the Immanuel Baptist church, Meridian, of which I am pastor. In different parts of our State brethren have said to me, "I have heard of your covenant," in a tone that implied that it was something to be avoided. I herewith give the covenant, and earnestly beg that if any one finds it out of harmony with the scriptures, that he will write to me, and point it out:

COVENANT ADOPTED BY THE IMMANUEL BAPTIST CHURCH, MERIDIAN, MISS., AUG. 20, 1894.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on a profession of our faith, having been baptized into the name of the Father, and of the Son, and of the Holy Spirit, we do solemnly, and joyfully covenant with each other, to walk together in Christ with brotherly love to His glory as our common Lord and Saviour. We do, therefore, in His strength engage,

I. That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort and admonish each other as occasion may require; that we will be slow to take offense, and always ready to seek reconciliation, and that we will avoid all tattling, back-biting, and excessive anger towards one another and towards the world, and discountenance such conduct on the part of others—Gal. 6:1; 2 Tim. 4:2; Col. 3:16, 17; 1 Tim. 5:13; 1 Pet. 4:15-16; Rom. 1:29-32; 2 Cor. 12:19-21; Eph. 4:31, 32; Col. 3:8.

II. That we will attend all the regular meetings of the church, including the prayer meeting, business and covenant meetings, whenever it is practicable, or when not providentially hindered, and that we will otherwise uphold the worship of God and the ordinances of His house—Heb. 10:24, 25; 1 Cor. 11:2; Rom. 12:11.

III. That we will not omit closet and family religion, nor neglect the great duty of religiously training our children and those under our care, for the service of Christ and the enjoyment of heaven—Mat. 5:8; Eph. 6:4.

IV. That, as the light of the world and the salt of the earth, in obedience to the scripture injunction to deny all ungodliness and to walk circumspectly before the world, we will be just in our deal-

ings, faithful in our engagements, and exemplary in our deportment; and, further, holding as we do that the use of intoxicating liquors as a beverage, the traffic in or use of the same, except for scientific or medicinal purposes, aiding or abetting any one in the traffic of the same, dancing or permitting the same at our house, gambling, raffling, and such like, playing cards for amusement or otherwise, attending theatres or circuses, billiard halls or saloons—that all these, and such like, are dishonoring to God and hurtful to the Christian life, we do, therefore, solemnly covenant with each other, that we will not engage in the same, nor receive into our membership, nor retain therein, persons who do—Mat. 5:13-16; Rom. 12:2, 14-21; Titus 2:12; Gal. 5:16-26; Mat. 18:6; Phil. 1:27.

V. That we will cheerfully and regularly contribute of our property, according as God has prospered us, for the maintenance of a faithful evangelical ministry among us, for the support of the poor, and to spread the gospel over the earth—1 Cor. 9:13, 14; 16:1, 2; Rom. 10:12-15; Phil. 4:18; Eph. 5:15.

VI. That by prayer and in the light of the inspired Word, we will settle all questions and differences that may arise among us—1 Cor. 6:1-8; Mat. 5:23-24.

VII. That we do hereby sign our names to this covenant and will require those who may join us hereafter to do the same, and do agree that it, founded on God's Word, shall be used as a basis of discipline among us—Rom. 1:31; II Thes. 3:6; Neh. 9:38, 10:28.

Before I call attention to some of its advantages, let me notice some objections that have been raised by different brethren. One is: "You cannot legislate men into a Christian life." We reply: "The covenant is not for that purpose. It is simply an agreement entered into, by persons who are already Christians, to try to live up to its requirements."

Another is: "The Bible is enough. I see no need of anything else." We reply: "It is necessary that there shall be agreement as to what the Bible requires or forbids, where the specific thing is not mentioned. For instance, theatre-going and gambling are not mentioned; are these right or wrong?" I have known members of the same church to take opposite sides of this question.

Still another is: "The covenant is idealistic; nobody can live up to its requirements." We reply: 1. "We believe that every church covenant should be an embodiment

of an ideal Christian life." 2. "No Christian can afford to lower his standard of what his life ought to be because he fails to attain to it."

3. "The Christian who comes up to his ideal has never taken Christ as his model nor the Bible as his guide, which we believe every truly converted person will do if properly instructed, and never be satisfied with anything short of absolute conformity to this standard."

Now for some of the advantages to be found in the covenant:

1. It embraces those things that are usually provided for by special rules passed by the individual church. These rules are frequently not known to the entire membership, when passed, and those coming in afterward never hear of them until some occasion arises which brings them to light. You are then met with the statement: "We never heard of such a rule, and we do not think it is right to try to cram down our throats something we did not know existed."

2. It is taken as a basis of discipline, so that nothing else is needed.

3. To require all to sign it prevents anyone from coming into the membership of the church while ignorant of what is required. If he objects to anything, he has the opportunity of giving his objection. If after examination he is still dissatisfied, he can withdraw his application for membership, and thus keep out a discordant element. Let me illustrate: Two years after the organization of the Immanuel Church, in the absence of the pastor, a brother applied for membership upon a letter from another church. He was received without the covenant being mentioned. When the pastor returned and learned of it he gave the brother a copy of the covenant, explaining that all were required to sign it. He read it and took exceptions to some things in it, among which was the signing clause. After all these had been explained he expressed himself as satisfied, and without further objection signed it.

4. It gives unity of action, if the necessity ever arises for the exercise of church discipline. Suppose, in the case above mentioned, that the brother had not known of these things until a time for the exercise of discipline had come. It is easy to see that there would have been a difference of opinion among brethren when oneness of mind was most needed.

5. One other advantage comes to mind from the testimony of various brethren. They say that the

fact of their having put their names to the covenant, has served to restrain them in times when they were being sorely tried.

You will have noticed that section III speaks of "attending the covenant meeting." On the first Sunday night of each quarter, we have a roll call, covenant meeting, and celebration of the Lord's Supper. At these meetings there is no sermon. The roll is called and then the membership stands while the covenant is read. After this the meeting is thrown open as our prayer meetings are. It is frequently the case that several brethren will tell of their efforts to keep the covenant—of failures and successes; and an interchange of experiences leads to new ideas as to how various requirements may be best attained. Then comes the celebration of the Lord's Supper. Sometimes these occasions are very helpful, while they always serve to keep the covenant fresh in our minds. After an experience of five years with this as our standard, we have no hesitation in recommending it to any church that is looking for something better than they have. It has met our expectations fully so far, and our only regret is that we fall so far short of its requirements.

Meridian, Oct. 13, 1899.

Why I Am a Baptist Only.

A DREAM.

BY R. G. HEWLETT.

No. 7.

My talks with Capt. Pistos were usually short. His duties were so numerous that he could spare but little time to one of his crew, only in rare cases, under special circumstances. My venerable friend, Vangelisteas, was more at my service when he was present. But he spent so much time on recruiting expeditions, that he was rarely present when I desired him most. He told me that he had been in the recruiting service for many years, and that he had brought hundreds of recruits on shipboard. There were hundreds of others engaged in the same business, I learned later. This service I found was absolutely essential to the maintenance of the ship's crew, for there were so many losses from deaths and desertions that the crew, without the constant additions of recruits, would soon have been reduced to few in number, and in a few years would have become extinct. But as some passed out others came in, so the number of losses was more than supplied by

the additions, so the crew gradually increased in number. I thought it strange, at first, that there should ever be desertions from such a ship and service as we had, with the good fare on board. Many, who manifested much zeal in the ship's service on first coming on board, grew tired and later or returned whence they came and took up their old life, so that I was often reminded of the proverb: "The dog has returned unto his vomit, and the sow that was washed to the wallowing in the mire."

"Dogs and hogs," thought I, "are not much good for sailors anyway."

Many of our crew were persuaded to enlist in the crews of other ships, where things were managed more to their liking than with us.

When I spoke to Capt. Pistos of the desertions he said: "They went out from us, but they were not of us, for if they had been of us they would have continued with us; but they went out that they might be made manifest how that they are all not of us. They were not of the good and the true, or they would have remained here. None who are truly loyal to Emmanuel, at heart, ever leave us. They abide with us till death always. It is good to be rid of all such. We could spare quite a lot more of such deadheads and be all the better off."

There was one thing that puzzled me not a little. That was that some who had enlisted with us claimed to belong to the crews of one, two or more other ships. They claimed headquarters with us, but spent their time, labor and money largely elsewhere. They seemed to have more confidence in other ships than in ours, and to find more pleasure among other crews than among ours. When I named this to the Captain he said:

"They are double minded men, and unstable in all their ways. They lack purity of heart and singleness of purpose. They are the 'run with the hare, and hold with the hound' sort of folks. They pride themselves on having two strings to their bow, and not wishing too many eggs in one basket. They are generally worth little or nothing here, as most of their labor and money go elsewhere."

"But I thought," said I, "that Prince Emmanuel required singleness of heart, purpose, and life in all those who claimed to enlist in his service."

"So he does," he says. "Therefore, whosoever he be of you that renounceth not all that he hath cannot be my disciple. But those

of whom you speak, appear to be afraid or unwilling to do that. They evidently do not trust him fully in all things. They claim to trust themselves, body and soul, with him, to be saved by him in eternity, but they do not give their property up to him, as they claim to have given themselves. They had rather put their money in any other bank than in Emmanuel's bank. They had rather put their goods in any other ship than in this one. It is thus, that those ships yonder that claim to be our friends are working against us, and to our hurt, by dividing with us the time, labor, and means of many who have enlisted among our crew. They claim to be doing over there the same kind of work in part that Emmanuel has commanded us to do, but that amounts to nothing, even if it be true, as far as our advance is concerned. In working through other channels than those appointed by Emmanuel, they neither advance his cause nor glorify him, as they are commanded to do. Emmanuel forbids the laying up treasures, in those vessels, by his followers, but commands them to lay them up here in his ship. But in utter disregard of his command, many who claim to be his servants and loyal subjects, are laying up much over these, with but little or none here. And they do this with the assurance from Emmanuel, that all those ships will sooner or later be destroyed, burned up, with all on board. Thus all their wealth and crews shall perish."

"Perhaps they think 'a bird in hand is worth two in the bush,' said I, 'and a bird over there would be in hand, while one here would be in the bush.'"

"May be they do. If so they are mistaken as to which is the bush and which the hand. The bush is yonder with those ships, while the hand is here on our ship. This is the only safe place for an investment in the whole world. There is never a storm that sweeps this sea, but what carries more or less ships of yonder class to destruction, while this ship can never be destroyed while Emmanuel has power to protect it. And 'The Bank of Heaven,' of which Emmanuel is Chief Director and President, is security for all funds deposited here. So none can ever be lost. God himself must fail before this bank can suspend payment.

But many who claim to trust Emmanuel do not seem to believe this, judging by their acts. But it is all the worse for those who do not believe."

Subscriptions are coming in nicely. Let them continue.

Seminary Notes.

Peace and harmony prevail. The opening was larger than that of last year.

Our motto: "Strive for perfection in everything."

New York Hall has been greatly improved during the summer months.

New students are coming in every day to study theology and broomology.

Many are "subduing the mother earth," deposited in their rooms during vacation, with brooms, mops and dusters.

President Mullins' inauguration was one of the greatest occasions in the history of the Seminary. At 10 o'clock Tuesday morning the trustees, faculty, alumni and students assembled in Library Hall and marched in a body to Norton Hall. Hon. Joshua Levering, of Baltimore, Md., President of the Board of Trustees, presided with grace and dignity. The speakers were Chas. E. Taylor, J. M. Frost, I. T. Tichenor and R. J. Willingham. Dr. Willingham made a great speech on "Relation of the Seminary to the Evangelization of the World." At the night service Dr. Henry McDonald spoke on "The History of Our Seminary," Dr. J. R. Sampey on "The Faculty's Greeting to the Incoming President," and Dr. W. E. Hatcher on "Delivery of Keys to President Elect." Response by President E. Y. Mullins. His response was good and, Dr. Eaton says, "thoroughly orthodox." He is tall, and has keen black eyes and black hair. Everybody, so far as I know, is delighted with him.

Judging from outward appearances, the class of students this session is far above those of last year. "Give me the benefit of your convictions, if you have any, but keep your doubts to yourself, for I have enough of my own."—Dargan.

"We ought to think like great men and speak like common people."—Mullins.

The Mississippi boys in the Seminary are E. T. Smith, L. G. Gates, Theo. Whitfield, C. C. Coleman and J. Jacobs.

C. T. Willingham, the son of R. J. Willingham, is in the Seminary. We hope he will be as useful as his father.

We are pleased to have so many Northern brethren with us, for they are excellent men.

We greatly miss our beloved professor, Dr. Kerfoot, who has gone to the Home Mission Board.

"How is a feeble man ever to develop his own strength unless he

grapples with great themes?"—Broadus.

Respectfully,
E. D. SOLOMON.

LITTLE FOLKS.

TO THE BAPTIST:

Having been a silent observer of the children's department for some weeks, I have concluded to write again. I think more of our little friends could write, if they would only consent.

We are having some very dry, dusty weather. We would certainly appreciate a nice, refreshing rain. Our S. S. was reorganized some weeks ago, with a good number enrolled. We trust much good may be accomplished. Several of my little cousins called last evening, viz: Little Misses Clara Burkett, Floyd Thompson and little sisters Fannie, Pauline and Bergie Speights, Stella and Nannie Bass, and Stella and Rena Sorrell. Sister Ora furnished us with some very nice music.

I am a lover of music, and am taking lessons for a while from my sister. She thinks music is awfully easy to learn, but gracious me! I have never had such an experience. Well! Well! Pardon the length of my letter. I had almost forgotten to quit writing.

Love to all the readers.

Your little friend,

ELLA MAY BASS.

Basefield, Miss., Oct. 9, 1899.

See advertisement of Dr. Leavell's new book. It is now ready.

MOBILE & OHIO R. R.

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The School of Christ: An Advertisement.

BY REV. W. M. BURR.

"LEARN OF ME." Matt. 11:29.

This may be called the advertising age. There are advertisements of all sorts, and of all sorts of things; advertisements long, short, comic, serious, in newspapers, circulars, pamphlets, *ad infinitum*, et *ad nauseam*.

Prominent among these advertisements at this season of the year are those of various kinds of schools: universities, colleges, high schools, male school, female schools, *et hoc genus omne*.

These school advertisements give long lists of learned professors, with all manner of combinations of capital letters following their names. There are the D. D.'s, the L. L. D.'s, the Ph. D.'s, the M. A.'s, the B. A.'s, the B. S.'s, and many more, and these sometimes doubled and tripled and even quadrupled, setting forth the great ability of these learned professors, and what extensive curriculums they present, covering the whole range of human knowledge.

Perhaps some of my readers are now investigating these schools with a view of deciding which one they will patronize. Maybe representatives of some of these schools have visited you, and personally presented their claims. Each has told you about his school, its course of instruction, its teachers, and has urged its many advantages.

By divine appointment I come to you as a representative of the "School of Christ," and ask to be allowed to lay before you the peculiar advantages and exclusive privileges of this school, with the frankly-avowed purpose of inducing you to patronize it.

I. CONSIDER THE SCHOOL ITSELF.

1. Its great age; "now in the 15th year of Tiberias Caesar, Pontius Pilate being governor of Judea, Jesus returned in the power of the Spirit into Galilee, and He taught in their synagogues, being glorified of all." Luke 3:1, and Luke 4:14-15. Chronologists tell us this was A. D., 27, or 1,872 years ago. This school antedates, therefore, all existing schools, being older by many hundred years than the old, old universities of the old world. It has the precedence in whatever attaches to age. We might go further and say that a preparatory school was in session for four thousand years before the coming of Christ.

2. Its free tuition. "Ho, every one that thirsteth, come ye to the

waters, and he that hath no money." Isa. 55:1. It is free to all, and open to the rich and poor alike.

3. Its continuous session. "I am with you alway." Matt. 28:20. It is not a day nor a night school, but day and night. There are no vacations, nor holidays, nor even recesses. It is open every hour in the day, every day in the year, and every year in every century, from its founding to the end of time. The applicant may enter whenever he will.

4. Its inter-racial and co-educational features. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:29.

5. Its primary department. "Suffer the little children to come unto Me." Mark 10:14.

6. Its wholesome discipline. "As many as I love, I rebuke and chasten." Rev. 3:9. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. 12:11.

7. Its special course of instruction. "The son of man is come to seek and to save that which was lost." Luke 19:10. Salvation is its theme. The curriculum has to do with man in his relation to God and to his fellow-man. It teaches man where he came from, and where he is going to; what his duties are, and how the performance or neglect of these duties will affect him in time and in eternity. It teaches him that he is a sinner, that he needs a Savior, and that a Savior has been provided, while for the government of man in his conduct towards his fellow-man its motto is: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

8. Its three text books—

(1) Nature. "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Ps. 19:1, 2.

(2) Providence. "For we know that all things work together for good to them that love God." Rom. 8:28.

(3) Revelation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II. Tim. 3:16.

These books are without errors or contradictions, because the God of truth, who cannot lie, is their common author. But errors and contradictions may be found in them by those who put them there,

just as children in school find errors in their text-books.

II. I wish to tell you something also of the school's Divine Founder and Perpetual Principal.

"Learn of Me." It is the divine Son who speaks. "Those things which are most surely believed among us," "at the first began to be spoken by the Lord." Notice, 1. His divine appointment. "My Father hath sent me." John 20:21. "This is my beloved Son: hear him." Mark 9:7.

"Whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:50.

2. His supreme authority. "All authority is given unto me in heaven and in earth." Matt. 28:18. "The Father hath committed all judgement unto the Son." John 5:22.

3. His superior ability. "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

4. His significant titles. "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. "They shall call his name EMMANUEL, which being interpreted is, God with us." Matt. 1:2, 3. "Jesus, who is called CHRIST." Matt. 1:16. "We have found MESSIAS." John 1:41. "His name shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE." Isa. 9:6. "Ye call me MASTER and LORD: and ye say well, for so I am." John 13:13.

5. His actuating motive. "Christ also hath loved us, and hath given himself for us." Eph. 5:2.

6. His absorbing enthusiasm. "My meat is to do the will of him that sent me, and to finish his work." "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 4:34; 9:4.

7. His benevolent activity. "Who went about doing good." Acts 10:38.

8. His tireless energy. "They (Jesus and his Apostles) had no leisure so much as to eat." Mark 6:31.

9. His devout spirituality. "Jesus being full of the Holy Ghost," Luke 4:1. "He went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

10. His impressive positiveness. "The people were astonished at his doctrine: for He taught them as one having authority." Matt. 7:28, 29.

11. His gracious condescension. "Gone to be guest with a man that is a sinner." Luke 19:7. "As Jesus sat at meat in the house, behold, many Publicans and sinners

came and sat down with Him." Matt. 9:10.

12. His captivating humility. "I am meek and lowly of heart." Matt. 11:29.

13. His charming simplicity. "The common people heard Him gladly." Mark 12:37.

14. His matchless eloquence. "Never man spake like this man." John 7:46. "All wondered at the gracious words that proceeded out of His mouth." Luke 4:22.

15. His incomparable honor. "God highly exalted Him, and gave unto Him the name which is above every name." Phil. 2:9.

16. His numerous assistants. "These twelve Jesus sent forth, and commanded them, saying.... as ye go, preach." Matt. 10:5-7. "After these things the Lord appointed other seventy also, and sent them." Luke 10:1.

"When He ascended upon high He gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:8, 11, 12.

To all these gave the command: "Go ye therefore, and teach all nations." Matt. 28:19.

III. THE PUPILS.

1. They enter through spiritual birth. "Except a man be born again he cannot see the Kingdom of God." John 3:3.

2. They are called disciples, meaning a learner. "His disciples came unto Him and He opened His mouth, and taught them." Matt. 5:12.

3. They are called christians, from Christ, the official title of the Principal, meaning a follower of Christ, as Platonist means a follower of Plato. "The disciples were called Christians first at Antioch." Acts 11:26.

4. They are docile. "Mary sat at Jesus' feet, and heard His words" Luke 10:39. "He that is of God heareth God's words." John 8:47.

5. The prize offered is a crown of life. "Be thou faithful unto death and it will give thee a crown of life." Rev. 2:10.

6. They are wise above the wisdom of this world. "I have more understanding than all my teachers: for thy testimonies are my meditation." Ps. 119:99.

7. They are promised a fuller revelation hereafter. "What I do thou knowest not now; but thou shalt know hereafter." John 13:7. "We know in part and we prophesy in part. But when that which is perfect is come, then that which

is in part shall be done away." I. Cor. 13:9, 10.

Unique school! Glorious teacher! happy pupils!

Are you a pupil? Persevere. Aim at advancement. Seek high attainments. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." II. Pet. 3:18.

If not a pupil, enter now. The door is open. Here is to be learned heavenly wisdom, which is "able to make thee wise unto salvation through faith which is in Christ Jesus." II. Tim. 3:15.

Faith, Doctrinally Considered.

E. L. WESSON.

Permit, please, a few remarks by way of introduction before we consider the subject. It is a fact, too clear to need comment, that the Baptists need to return to doctrinal preaching and teaching. Our children are not being taught the difference between doctrines, and are, therefore, subject to being either misled by false teachers or to grow up doctrineless, softlings unfitted for the Master's use. This condition is the result of two things—1. A cowardly spirit, mistaken for piety; and, 2. The false idea that it is un-Christian to show the doctrines of a people to be un-Scriptural when the people themselves are so kind and so good. My brethren, there must be a change. We must give more attention to polemical preaching, teaching and writing, for our people are already losing their ability to defend the faith once delivered to the saints. Truth shines brightest when contrasted with error, and we can best expose error by placing it beside the truth; and it is our duty not only to preach truth, but expose error.

Such was Christ's rule and so did the Apostles, and so must we if we "contend earnestly for the faith once delivered to the saints," as we are directed.

But two things should be specially avoided: First, we should avoid shooting into our own family. Second, we should deal with doctrines instead of men. To show a man weak, is one thing; to show a doctrine false, is another. "Give attention to doctrine," and let the character, etc., of men alone.

Now to the subject before us:

Faith is the central pivot of life's record—before faith is death in sin. After faith is life in Christ. Also, it is a Bible fact that salvation, with every attendant blessing, is, according to the Scriptures, received by or through faith. Notice carefully the following facts, taken from the Scriptures:

1. We are saved through faith. Eph. 2:8:

2. The heart is purified through faith. Acts 15:9.

3. We are sanctified by faith. Acts 26:18.

4. We are justified by faith without deeds of law. Rom. 3:28; 5:1. Gal. 2:16.

5. We receive the righteousness of God through faith. Rom. 3:22; Philippians 3:9.

6. We are justified from all things through faith. Acts 13:39.

7. We receive forgiveness of sins through faith. Acts 10:43.

8. We become sons of God through faith. John 1:12; Gal. 3:26.

9. We are kept by faith. I. Peter 1:5.

10. We live by faith. Gal. 2:20.

There is much more, but these are sufficient to show that salvation, with every blessing the soul needs, is received by or through faith independent of any bodily act whatever; therefore, to teach that salvation, or any of its attendant blessings, is dependent on some bodily act is to pervert the Word of God. The mistake of those who so teach is in making certain acts—bodily acts—elements of faith, whereas the Bible separates them entirely, making faith, in the matter of salvation, utterly exclude works. As in this, "By grace are ye saved through faith, and that not of yourselves it is the gift of God. Not of works lest any man should boast." Eph. 2:8, 10. Also in this: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness." "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed." Rom. 4:5, 16. Read also Rom. 3:27; 11:6. You cannot make works a part of faith, nor of grace without doing violence to God's word, therefore since salvation and all the blessings named above are through faith every bodily act is excluded; and no ordinance of God, or man, can be brought in as a procuring act necessary to salvation without making God's word untrue.

A little thought will show God's wisdom in making salvation a gift through faith exclusive of works. First, there is no bodily act whatever, which if required would not make salvation impossible to some. Think on that. Second, to make salvation dependent on any act whatever which requires the third person—as baptism—limits God so that he cannot save an account-

able soul without some one to do the bodily act for him. Any thing which so limits God himself that he can't save an humble, trusting soul without suitable physical circumstances, and some one to perform a bodily act, makes Him dependent on men and circumstances and makes the damnation of some certain because they can't—after receiving the knowledge of the truth—perform the bodily act. But as it is every accountable soul who knows of Christ, though unable to speak, hear, see, or act, can believe and be saved "by grace through faith." Another thought, if any bodily act whatever is necessary to salvation, then salvation is not of grace, for grace, being unmerited favor, excludes all works. Boasting also is connected with works, and if salvation was dependent on a single bodily act those who did that act would boast over others who believed but did not do it. But boasting is excluded by the law of faith. Rom. 3:28.

But the question arises: are not works in some way connected with faith? Certainly, but not as a component part, not as essential to the salvation of the soul, but as a result or product of faith. Here is the Bible doctrine: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. 5:6. Faith is a living power within us and it works, or produces works. Christ taught this when he said: "He that believeth on me the works that I do shall he do also." John 14:12. Put the stress on *shall*.

The same fact is taught by Paul in the words: "It is written, I believed and therefore have I spoken, we also believe and therefore speak." 2d Cor. 4:13. The believing produced the speaking. Works follow faith as the consequence of the inward workings of faith.

In James 2:20, we learn that faith without works is dead. Not that works enter in as an element of faith, but they will follow a living faith; as in the case of Abraham. The fact is, it is impossible for one to have genuine faith in Christ and live a life of disobedience and sin, for it is written: "Whosoever believeth is born of God," and "everyone that loveth is born of God." 1st John, 4:7; 5:1. And Christ said, "If a man love me, he will keep my works." John 14:23. Therefore, if a man says he has faith but lives a life of sin and disobedience, he simply shows by his life that he has a mere assent of the mind to the truth, which is a dead faith, for, "with the heart

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man believeth unto righteousness." Righteousness will follow heart belief. But note right here that we are nowhere taught that faith will produce perfect obedience—such obedience has never been rendered by any one except Christ—but it will produce striving against sin and conformity of life to the word of God, with obedience to the commandments and ordinances of Christ as understood, if circumstances permit. But imperfect knowledge and consequent misunderstanding, together with misleading teachers, cause many to pervert the ordinances who honestly, from a heart of faith, are seeking to obey his word. Their faith is genuine as shown in their desire to obey, but they are misguided by circumstances and teachers. They are justified by faith, therefore saved, but failing through ignorance, or circumstances, to obey the commandments of their Lord they lose the reward which comes from obedience. See 1st Cor. 8:10 16.

We must not let works enter into faith as an element needed to complete it, for that destroys God's own explanation of faith which says, "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Unless works follow it shows a dead faith, but more anon on justification.

Now to sum up. Faith is a heartfelt, or conscientious trust in Jesus Christ for salvation, and it produces both a desire and effort on the part of the believer to do God's will, but imperfect nature, imperfect knowledge, imperfect understanding, imperfect teachers and imperfect surroundings cause imperfect obedience. In our imperfection we often magnify the commandments we have kept, and denounce all as *dead in sin* who have not done what we have done, when many of them in other things have obeyed better than we. It is easy to measure others by our own measure. Keep this in mind: Every believer in Christ has *now* salvation, purification, justification, forgiveness of sins, membership in God's family as a child, and is securely kept. No works, nor lack of works, can affect these blessings received through faith, but if the faith is genuine conscientious trust in Jesus, it will produce obedience to Christ and a life of righteousness according to one's understanding of God's word and circumstances of life.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

Frontier Missions.

"And see that ye hasten the matter." Statistics for Indian Territory, Oklahoma and Texas: Missionaries, 291; churches and stations, 1,501; baptisms, 1,986; Sunday-schools organized, 217; Bibles and Testaments, 3,691.

STUDY TOPICS—The territory embraced: Western Arkansas, Indian Territory, Oklahoma, Texas. Vastness of the field. A letter from a missionary on receipt of box. Great privations, great reward.

Report of W. M. S.

OF HATTIESBURG BAPTIST CHURCH,
JUNE TO OCTOBER.

Christmas offering to China.	\$ 4 15
Orphanage.	12 71
Ministerial education.	10 70
Home missions.	50 45
Sustentation.	7 00
Foreign missions.	50

\$93 71

Mrs. IDA POLK, Pres't.
Miss LIZZIE BOSTICK, Sec'y.

Leisure Hour Verses.

BY ERON OPIA GREGORY.

TO-DAY.

Love much to-day, hearts need love in this hour
To heal the wounds that long hath ached and bled,
No flickering flame, no empty show but love unfading
As He who healed the Gennesaret had.
Kind words poured forth for one who lies unheeding
The sudden tear that all unbidden starts
The gift of roses placed upon the coffin
Hath little power to thrill an unremembering heart.

Recommendations of Executive Committee, W. M. U.

ADOPTED AT ANNUAL MEETING IN
LOUISVILLE, KY., MAY 15, 1899.

In addition to Recommendations based on those received from the Home, Foreign and Sunday School Boards the following are also offered:

1. That the plan of apportioning money asked by the Home and Foreign Boards, among the different States, be again adopted.

2. Assured that prayer is the necessary accompaniment of successful missionary work, we would emphasize this duty as a privilege and commend as suggestive for

united, daily communion with God, the Mission Card with its presentation of facts regarding S. B. C. fields. It is also hoped there may be a growing consciousness of the appropriateness of devoting the first week of the New Year to special prayer for Missions. By following the program sent out in connection with Christmas literature, helpfulness may be extended in every direction.

3. Believing in the wisdom of a graded system of missionary societies, it is hoped, wherever practicable, this plan may be adopted. Baby Bands, Sunbeam Bands of girls or boys, Young Ladies' Societies and Ladies' Societies are supposed to represent infancy, childhood, youth and mature life. They should, if possible, also convey the idea of progress in missionary information and zeal. Changes from one grade to another should not be obligatory but left to individual choice after tactful presentation of the matter.

4. The holding of Women's Missionary Meetings at State Conventions, Associations and Fifth Sunday or Quarterly Meetings is heartily recommended. It is also of importance that a report of the work of Societies in each District Association should be made at its annual meeting. A popular gentleman speaker should be secured who will willingly read and advocate the report. The faithfulness of Central Committees is noted and it is hoped they will diligently continue efforts to come in sympathetic touch with Societies and to impress the value of the various "Missionary Helps," including State religious papers. Since Central Committees are sometimes hampered in the distribution of missionary information by want of expense funds, it is again recommended that some plan be adopted by each State to meet this need.

5. Thoughtful consideration is directed to the subject of Legacies to the Boards as a final offering of devotion to Christ's cause. It is glorious to know that after entrance into heavenly rest, through such offerings tidings of salvation may still be sent to a lost world. Parents whose beloved children have been removed hence could honor the Master by bestowing on His cause that which would have been used for their earthly care.

6. In conclusion, that thanks be returned to God for His blessing on the work of Woman's Missionary Union, for the perfect harmony existing between this organization and the various Convention Boards and also for the privilege of service.

Woman's Missionary Union Workers and Friends:

I hope you will be interested in and encouraged by some information which it is my pleasure and privilege as Corresponding Secretary W. M. U. to bring before you at this time. The use of your State paper as a medium of communication is greatly appreciated, for it is thus possible to come in touch with many who could not otherwise be reached.

Perhaps some will recall that at the Annual Meeting held in Louisville, the announcement was made that, through the Corresponding Secretary of Woman's Missionary Union, two thousand dollars had been given the Home Board and two thousand to the Foreign Board, in the form of Annuities. The two facts, viz: That \$4,000 had been given the Boards and that the Annuity Plan was inaugurated through Woman's Missionary Union, caused much thanksgiving, being further evidence of the good hand of God leading into many paths of usefulness.

Not six months have elapsed since the annual meeting and five thousand dollars more have been thus given by the same person, making in all \$9,000 to the three Boards. The Home Board received four thousand; the Foreign Board, four thousand; the Sunday-School Board, one thousand.

Doubtless you would like to know some particulars regarding this liberal giver. Were I to make all known faith would be broken, for the promise was that both name and State should be withheld. I may say, however, that she is by no means wealthy and the possession of this money is largely due to her personal frugality and industry. She is also an earnest W. M. U. worker with a keen sense of gratitude to God for blessings received through the gift of His Son, and also of responsibility for the money which has been entrusted to her. She was exceedingly anxious that the boards should upon her death receive the full amount intended for them. Knowing how frequently wills are contested, how great are the law's delays, how heavy the expense and how very uncertain final results, she sought an effective way of accomplishing her purpose. The annuity plan met with hearty approval. By it, a simple gift was made to the boards. Not a particle of expense was attached to the transfer. Yet she now has the assurance "beyond the peradventure of a doubt" that upon her death the money will be used as she wished and, during her

life, she will receive as income, an interest or annuity of three and a half per cent.

Now that the above facts have been brought to your knowledge, may I not hope you may become more zealous in carrying out the fifth special recommendation of the executive committee? It is as follows:

"Thoughtful consideration is directed to the subject of legacies to the boards as a final offering of devotion to Christ's cause. It is glorious to know that after entrance into heavenly rest, through such offerings, tidings of salvation may still be sent to a lost world. Parents whose beloved children have been removed hence could honor the Master by bestowing on His cause that which would have been used for their earthly care."

Legacies have been an important factor in enriching the Northern Boards, and do you not think the time has come when Southern Baptists should increase their treasures in heaven and enlarge the Master's kingdom on earth either by legacies or annuities? Let us not forget "Ability involves responsibility; power to its last particle is duty." How much better work could be done by S. B. C. Boards, how much the fields of labor could be enlarged, if it would but remember the cause of missions in our wills, making a thank offering for the blessings of this life and for the glories to be revealed in that which is to come. Such a farewell present to our God, when given by those who have faithfully served, is like an earnest "Amen"—so let it be—to all that has preceded. However, when possible to adopt it, the annuity plan is even better than the legacy. So great is the confidence of the Boards in Southern Baptist liberality, that provision has already been made to receive gifts from those who need the income, yet are willing to transfer money or property—thus preventing all legal complications. Annuities paid vary with the age of the donors.

It may be that to you God has given more than required for daily needs. This recommendation and this opportunity may be His call to open your heart and make provision for the advancement of Christ's cause. Will you heed it? To those who see the importance of thus helping, but to whom very little of this world's goods has been given, another door of opportunity is open. God has given you influence. May you make use of it in sowing legacy and annuity thoughts. None can tell where

they may take root or how abundant may be the fruitage.

This is the time, as you probably know, for consideration of special recommendations of the Executive Committee. Only one of them has been touched upon in this message, for my mind is now busy with the question, "Who will be the next to follow this generous-hearted, self-sacrificing W. M. U. worker?" Will you help to bring about the answer? Attention will, I am sure, be directed to the other recommendations by your Central Committee, and it is hoped your hearty cooperation will be given at every point when possible.

With the earnest desire that you may be "steadfast, unmovable, always abounding in the work of the Lord," and that through service you may be brought into closer fellowship with our Savior, I am,

Your friend and co-laborer,
ANNIE W. ARMSTRONG.

Our Orphanage.

Permit a few lines about our Orphanage. Notwithstanding the presence of yellow fever in our city, we have not up to this date (October 16) had even a suspicious case of any kind among our inmates and helpers. All are now in perfect health and ready, with keen appetites, to answer every summons to the dining room. For this we are deeply grateful to our Heavenly Father.

In compliance with a well-nigh universal sentiment from our people we have decided not to sell any of the Orphanage land. The future, we are sure, will reveal the wisdom of this course. Trusting in the Lord and our noble friends in the State we have commenced work on the superintendent's cottage, and the work is well under way. We began about ten days ago. The lumber is all on the ground, and the merry ring of hammer and saw are heard. If the work prospers we hope to be in the cottage by Thanksgiving Day. But this will require quite a sum of money, as rapidly as the Lord's stewards feel moved to send it, for besides the building we must feed and care for thirty inmates all the time. We have only a very small sum on hand, but, so far, have been able to pay the principal bills. But the lumber is not yet all paid for. Under these circumstances we cannot but feel some anxiety, and thought it well to let our friends know of the state of the case. Yet it is so imperatively a necessity we felt it the right thing to go forward in the work. Friends in the State have kindly been send-

ing funds for the building. Miss LaPerle Davis, of Terry, sending the first. Starkville church has sent nearly \$70.00, and Prof. Riley, of Oxford, Dr. Dampier, of Crystal Springs, and a number of others have sent amounts for the cottage. Other amounts are promised, and with those received we are now building. The Lord graciously bless his people for their kindness.

L. S. FOSTER.

Married.

On Oct. 9, 1899, at 11:30 a. m., at the pleasant home of the bride's parents, Mr. and Mrs. Kimbro Green, in Shuqualak, Miss., Miss Minnie Green and Dr. Nat. G. Clark of Birmingham, Ala. The wedding was a quiet one on account of recent affliction in the family connection and was attended only by relatives and a very few personal friends. The doctor bears a fine character, both personally and professionally, and Miss Minnie is one of the choicest of the young ladies for which Shuqualak is famous. The former old pastor, whose initials are hereunto attached, who, assisted by J. W. Sturdivant, pastor, had the honor of celebrating this nuptial service felt very much as if he was giving away one of his own, so long had he known and loved this sweet young lady and her dear parents. The happy couple left at once for their future home in Southern Empire City, with the best wishes of the entire community. May heaven's richest blessings secure to them a long, useful and happy life.
J. A. H.

In Yazoo county, Miss., September 20th, 1899, at the home of the bride's parents, by Bro. Elzy, Mr. H. R. Woodrough to Miss Nannie Miller. Both members of Providence Church. May they live a happy life.

On 10th of October, 1899, the Union church of Goodman, Miss., was beautifully and artistically decorated, and at 11:30 o'clock a. m., a large assembly was gathered to witness the marriage of Mr. R. L. Waugh and Miss Mattie Griffin, J. T. Ellis officiating. We wish for them a happy future.

"No use talkin'," said the deacon, "de 'publikin party is got a ricord behin' it. Its de only party what's made mention ob in de Bible. Dey wuz scribes, en farices en 'publikins in dem days, but not one dimierat f'um Joshua to John!"

See advertisement of Patton & White in this issue.

VALUABLE CITY PROPERTY
IN GULFPORT AND HATTIESBURG
and 100,000 Acres of Land FOR SALE in South-east Mississippi.
Level Lands,
WELL WATERED And Capable of Being
IMPROVED TO ANY STANDARD DESIRED.

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EASY PAYMENTS
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The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

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and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,
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Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on
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I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.

Ministers & Churches.

OXFORD ASSOCIATION—The 5th Sunday meeting of this association will be held with Concord church, 6 miles west of Taylor, beginning at 10 a. m., Friday before 5th Sunday in October. Program in minutes of association when published.
W. I. HARGIS.

Shubuta and Other Things.

TO THE BAPTIST:
Our little church at Shubuta, is seemingly in very good working condition, though there is yet room for improvements. In proportion to the small working force, our contribution for different causes that we foster, has been fairly good. Next Sunday is Missionary day with the Sunday-school. We hope to have a good day. We had a good meeting of days some weeks ago, assisted by Bro. W. A. McCain of Meridian. And by the way, he is young and small, "but he is loud," and I put him down as a good preacher. He is an Alabama boy, and I for one welcome him to our State, and believe that many others will, when they know him better.

To those it may concern, I will say with some regrets, that my time will be up as pastor of the Shubuta church, the first of next year; and not wishing to be idle any, will say that I am ready to consider calls to other fields needing a servant in my line. Those wishing to know more of me and my work, will please enquire of my deacons, Dr. J. C. Spinks, W. H. Patton, and Rev. J. M. Phillips, Shubuta, Miss.

What theological training I have had, I got at the feet of Dr. R. A. Venable, having been associated with him two years in Meridian, and attended three sessions of what we call, "Venable's Preachers' School," which I esteem as the greatest privilege of my life. I wish the Baptists of the State could loose him from pastoral work for one year at least, and arrange for him to hold "Preachers' Schools" on the style of those previously held, and lecture at the churches on our most important subjects. I know of nothing that would help the Baptists of our State more than this, if it could be done. Some may think me presumptuous, but if so, let it be so. The only way to get up a good thing, is to talk it up, and work it up. Let us think, brethren, and make use of opportunities for the the Lord's sake.

Respectfully,

A. J. ROGERS.

WEST POINT—Have just read "Baptist Annals" and like it very much. It is the child of my friend Dr. Z. T. Leavell, who has taken an active interest in Baptist doings in Mississippi since 1877. The introduction to the book is by my friend Dr. H. F. Sproles, and is full of devoted honor to the Spirit of Christ, who is recognized as the inspiration of our Baptist people throughout the world. We thank Dr. Leavell for this big of Baptist history put in permanent form. Our church is working in harmony and hopefulness. Mr. T. C. Kimbrough, a young lawyer of good qualities and bright prospects, has been chosen Superintendent of our Sunday School. There have been received since last report four new members by baptism, two of these, the wife and daughter of Robt. J. Payne, our old Superintendent of the Sunday School, were baptized last night at prayer meeting. Sunday before last we had a roll call, and there were found the names of 308 resident members, on the register. We now have 310. The church is soon to publish a Manual and Directory.

Bro. Bailey, you are giving us a good paper each week.

E. B. MILLER.

WEST—I had a good day at West last Sunday—had a full house, good attention and four additions, two baptisms and two by restoration. We baptized one the meeting before. We feel the Lord is with people there.

M. V. N.

CENTRAL, PLEASANT RIDGE AND HEBRON—We see by reference to Rom. 8:27 that boasting is forbidden. But it seems that this is a time of boasting, so this leaves me out, for I have nothing to boast of. I am not good looking, neither am I smart, and I never have sent my wife to the convention for two reasons: One is I never have the money, and the other is she will not go off and leave me, for fear I will get hurt. She will not let me cook, neither will she let me milk, for fear the cow will kick me and disfigure me. So you see my condition—I cannot boast. I have four churches that cannot get any one else to preach to them, for none of our preachers that have been to school will go and preach for them; so you see it is a matter of compulsion with them that they keep me. But I can brag on three of them for their good work:

Central, in Yazoo Association—and I tell you it is center of Christian love and fellowship—has got the best Sabbath School in all the

country. Next is **Pleasant Ridge**: and I tell you it is pleasant to be with them at that point. The editor has pleasant recollection of that place, for there is where he first saw the light. Next is old **Hebron**, in Columbus Association. There is where the oldest members in the State live, trying to hold the fort. They are faithful, but in a strait just now.

The Lord has done great things at all these points this year, and now we want to do great things for the Lord.

Truly,
ONE GALLIS RED NECK.

ROCKY CREEK—I have just closed a little meeting at Mulberry School House. We had a glorious little revival. The Lord was there in the power of His Spirit. The meeting closed on Monday night. There were twenty that enlisted under the unfurled banner of Christ.

The Sunday following I baptized sixteen of them in Pelahatchie creek, one mile east of Clarksburg. These were received into Rocky Creek Church, of which Bro. Nutt is pastor.

May the Lord throw about these precious souls everything that is conducive to the growth of Christian character and service in His glorious cause.

Respectfully yours in Christ,
S. C. GORDON.

Mississippi Association.

TO THE BAPTIST:

We have just closed a very interesting and harmonious session of the Mississippi Association, which met with Bethlehem church on Friday before the second Lord's Day in October. The introductory sermon was preached by Elder E. Gardner. The former officers were re-elected, excepting treasurer. E. A. Bates, moderator; E. Gardner, clerk; and S. B. Robison, treasurer. Churches well represented. Letters showed progress and harmony. Every purpose fostered by the State Board had attention, both by report and discussions.

Besides many prominent laymen we had the following ministers in attendance: Z. Lofton, E. Gardner, Mr. Archie, R. J. Stewart, J. J. Walker, J. P. Culpepper, J. C. Schilling, J. R. Boham, W. K. Anderson, J. B. Lawrence, W. A. Hewett, S. H. Thompson, G. M. Anderson and J. H. Lane.

The hospitality of the good people of Bethlehem was beyond the standard. It is a small church, but she fit the Mississippi Association most bountifully. T. C. Schil-

ling is pastor of this little flock and is doing a good work. Let peace and good will continue.

J. H. L.

UTICA—We had a good day here last Sunday. Baptized ten bright young people into our fellowship. The Lord is adding to the church * * * "The being saved."

EDWARDS—Have baptized two more at Edwards since I reported our meeting. The meeting and the next service following added fourteen to the church twelve by baptism, one by letter, and one by statement.

J. L. LOWE.

THE CHESTER ASSOCIATION—This body held its seventh annual session with the Mt. Pisgah church, Choctaw county. It met September 30th and closed October 2nd. The meeting was good from start to finish. Nearly all the churches were represented. The letters showed progress along almost every line of work. The mission spirit showed up well from all the churches. Not so many Sunday Schools reported as should have been. Quite a number of baptisms. Pleasant Ridge reporting the largest number. Bro. N. Q. Adams, the pastor, has but one arm, and baptized 31 in sixteen minutes. Such practicable examples should stop the complaints of Pedobaptists against our claims, on the day of Pentecost. THE BAPTIST is growing better all the while, and we wish it could go into every home.

W. H. H. FANCHER.

A Pastor's Birthday Celebrated.

TO THE BAPTIST:

The writer has been pastor of Raymond church twelve years, and in all that time he has not written a word about the church, and for three reasons: He could never do them justice, does not like to get into the papers, and such writing gets very little attention.

These good people have never been surpassed, by any church, in good treatment to their pastor.

Moral and material support. Salary rates, now, at \$1,000.00. All members, but two out of working reach, pay to every object. "Evergreen" Sabbath School. "Evergreen" W. M. S.

Woman's weekly prayer meeting. Church weekly prayer meeting. No members sign whisky petitions, but all fight the traffic. Pastor sent to conventions, with good clothes on given to him, again and again. Pantry and wardrobe supplies frequently supplemented by generous gifts of members. Merchant members sell goods at cost to pastor and family. Preach-

ing services always well attended by all the members. Helpful attention to the sermons by members. Pastor's weaknesses and many imperfections nobly borne with words of blessed encouragement frequently spoken to pastor.

A lot of good cheap literature constantly circulating in neighborhood by Sister P. W. Tillman. For all the twelve years' work pastor has been paid, with nearly all of this year's salary paid up now.

Pastor frankly, brotherly and wisely criticised by older members. Pastor never heard a cross or unbrotherly word in a church conference.

The 2nd inst. was the pastor's birthday. The members came to his home with their sons and daughters. They brought a sumptuous repast, and we became their guests and they our hosts in our own home! At dinner Capt. Ratliff had been appointed by the Sisters to make some remarks, and when the pastor asked him to lead a prayer of thanksgiving, he said that he had been asked to say a few words. At the close of his very appropriate remarks he said he had been ordered to ask the pastor to go, that afternoon, up town and be measured for a suit of (fine) tailor-made clothes.

After dinner the pastor read the 103d Psalm and tried to make a speech but failed. He also failed to make Bro. Bright Williams believe that there was any timidity about the pastor.

Responses—Capt. Ratliff said he had been a member here for thirty-four years and that there had never in all that time been a "church fuss." E. D. Futch thought that our Sisters were the chief cause of the birthday celebration and the suit of clothes. The pastor said amen. We have the best woman's society in the world.

Bro. J. M. Futch, who is in his eighty-ninth year, was able to be at the celebration. We were all delighted to have him with us, for we all say that he is the best developed Christian we ever saw for the time he has been in the vineyard.

CHAS. L. LEWIS, Pastor.

Raymond, Miss., Oct. 12, 1899.

College Tidings.

Still they come! Nine students more since last I wrote you and a number of others write that they will be here soon. One hundred and eighty-five now. We are much encouraged. The health of the school thus far has been very fine.

How many young preachers? Twenty-six. How much do we need for ministerial education?

Well, first. We need about four hundred dollars more to finish paying for the third ministers' cottage. Most of the amount was pledged at the convention but many of the pledges have not yet been paid. And then for the regular support of those whose board we are to pay we will need about seventy-five dollars a month. We pay only the board. The young preachers pay their own matriculation and incidental fees, books, lights, laundering, traveling expenses, clothing. We pay only the board. Sometimes a young man's church or association will pay other expenses, but the board of ministerial education is a board that pays board only, and we don't pay that unless we are convinced that a boy is not able to pay it for himself.

Do you want a fine example of how to do? Well, Starkville Church can show it. That noble church has undertaken to support, entirely, one young preacher of Mississippi College this session. Pastor Thornton writes me that my good friend and loyal brother, Bev. Hogan, has been appointed to raise it and that "Bev. has no better sense than to raise it all."

Do you want another? Well, last year Pastor Jones, of Columbus, wrote me that, if I knew a young preacher that was out of school for lack of means, to have him enter and a member of his church would pay his way. The next mail carried a letter and the young preacher entered, and he is here again this session. The name of that noble soul is not allowed to be given; but the young preacher is in school and he is worthy and the money comes.

Do you want another? Well, a few years ago a Northern brother met Bro. R. L. Bunyard, who was then in school and was pressed for means. He gave him \$25 a year for three years, with the understanding that in three years after he was through school he was to begin and do the same for three years to another young preacher, with the understanding that he would do the same for another, and he for another, and so on to the end of time. What a noble conception! How many of God's servants in Mississippi would like to set seventy-five dollars to rolling on toward the golden shore in that fashion? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Amen.

Bro. Bunyard is now paying the \$25 a year to a fine young brother in Mississippi College, and he will

SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us and we will send you OUR HIGH GRADE BURDICK SEWING MACHINE. You can examine it at your nearest freight depot and if found perfectly satisfactory, exactly as represented, send to us and we will send you as high as \$60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, per Special Offer Price \$15.50.

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THE BURDICK

SOLID QUARTER SAWED OAK DROP DESK CABINET, mass polished, closes ahead dropping from sight to be used as a center table, stand or desk. The other open with full length table and head in place for sewing. A fancy drawers, latest 1899 skeleton frame, carved, paneled, enclosed and decorated finish, finest nickel drawer pulls, built on four casters, adjustable treadle, genuine Smyth iron stand. Finest large High Arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension, improved loose wheel, adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress maker head, hand-cranked, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book shows how anyone can run it! And do other plain or any kind of fancy work. A 20-Year Binding Guarantee is sent with every machine. IT COSTS YOU NOTHING to see and examine this machine, compare it with those your storekeeper sells at \$40.00 to \$60.00, and then if convinced that you are saving \$25.00 to \$40.00; pay your freight against the \$15.50. WE TO RETURN YOUR \$15.50 if at any time within three months you are not satisfied. ORDER TO-DAY. DON'T DELAY. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

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THE HUSTLER Double Action Washing Machine. Cleans the clothes thoroughly and in a very short time. Impossible to tear the clothes. Adjusts itself to all kinds of washing. Cleanses heavy pieces such as blankets and comforts as readily as it washes the finest laces. Can be operated by a child.

THE QUEEN. Same kind of a machine as described above. It is arranged so that it can be run by hand or power, never gets out of order. The cheapest high-class Washing Machine on the market. Send for circulars and prices.

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A NEW BOOK.
Baptist Annals, or 22 Years With Mississippi Baptists.
By Z. T. Leavell, D. D. Full of interesting facts, and written in an attractive style. The book is not history, but contains historical facts to be gotten no where else. It has twenty pictures of Baptists prominent in the period. It is designed to elicit the zeal of Mississippi Baptists. It ought to be in every Baptist family in the State. Will be on sale the first of September. SEND FOR A COPY AT ONCE. Address,
PRICE, 75c.
August 31, 3m Z. T. LEAVELL, West Street, Jackson, Miss.

HANDSOME—DURABLE—SPEEDY
THESE ARE THE ATTRIBUTES OF THE
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*** \$40.00 BUYS THE 1900 SPECIAL.
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in three years after he is through school. It is a good thing to keep cool under all circumstances. Do not fret, and do not get frightened before the time. There is much in keeping cool.

Your brother,
W. T. LOWREY.
Clinton, Oct. 16, 1899.

THE HOME.

The Baby.

It's nice to be the baby,
When all the rest are grown,
And cast-off stock inherit,
That they away have thrown—
The outgrown gowns and trousers,
The story books and toys,
Stick horses and rag babies,
And ghosts of play house joys.

It's nice to be the baby,
When visitors drop in,
And chuck you with complaisance
Beneath your velvet chin;
To have the preacher take you
Upon his kindly knee,
And tell you baby stories
While mama warms the tea.

It's nice to be the baby,
And baby "finery" wear;
No matter if you're homely—
You are the family heir.
You'll never want for clothing,
Or place to lay your head,
When all the older children
Are married off—or dead.

—W. K. SIALEY.

A Word to Girls.

Girls in the country sometimes grow tired of the quiet routine of farm work and long for the excitement and attractions of city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that girls in the city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard, it is true, but the picnics you attend in summer and the sleigh rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read Mother Nature's book.

Think of spending every working day in a dingy office, writing and figuring constantly, with but a half day's vacation in three years, as one girl I know of has done! Think of spending all the hot, dusty summer days at a sewing machine in a factory, with the ceaseless clatter of hundreds of other machines all about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel as a villain ought to feel, and again walking home at night! All these things thousands of girls in big cities do.

One girl I know stands and irons ready-made shirt waists all day, week in and week out. What is the variety of her life? How would you like to exchange your

duties with her? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake and sweep before the hottest part of the day, peel the potatoes for dinner out under the shade of a tree, and after dinner is over to sit out in the cool and shady yard, or rest in the hammock, or take a canter on the pony; or in the fall go to the woods in search of nuts, and at night lie down and breathe in the sweet-scented air of the country instead of amid sewer smells and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why, if you live in the city, you would pay for fruit that you will not pick up from the ground now. How would you like the ever-present possibility of losing your place and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of these things before you give up the quiet and peaceful life of the country, with the certainty of a comfortable home, even if you do not have ice cream and oysters every day. To make the best of what you have is better than to rush into evils that you know not of.—*Metropolitan and Rural Home.*

Cleanomania

Don't be too clean! Be temperate in all things. Mind that your zeal for keeping things tidy—exemplary enough in moderation—doesn't develop into fanaticism. The over-orderly woman makes life a martyrdom to her household. She wonders, for instance, how a girl so nice as you can be so heedless about the shades. If there's any one thing she does stickle for, it is shades all on a level! And she'll proceed conscientiously to exclude your pet patch of sunshine, or the expanse of view you love better than all the level shades in the world, by drawing the blind down on a mathematical line with all its fellows.

For her there is nothing too sacred to be interrupted by a sudden onslaught upon an accidental fly. Excuse her, please, for breaking in, but flies are one thing impossible to tolerate. Pardon her, as she darts towards an invisible smudge or film of dust somewhere; some people never seem to see such things, but for herself, well—then a complacent sigh.

In bad weather the boys may not bring their visitors indoors. Aren't there the playground and the bars? And isn't it her duty to teach them neatness?

"Oh, Bobby, how I wish I had a nice dirty mother like yours," one little, restricted chap was overheard to exclaim wistfully, to a more fortunate companion.

Bobby, proudly accepting the impeachment, returned with superiority, "I guess you do, Jack. I wouldn't swap mothers for a farm. My mother's too busy being comfortable and good and jolly to think so much about 'clean' like yours. My! won't you be glad when you are big an' can be all the dirty you want!" Which carries a moral to "over-particular" mammas.

Cleanliness is a good thing, an estimable thing, but it isn't the whole of life. Remember that "The life is more than meat, and the body than raiment," and that the hygiene of minds and souls is quite as important as the hygiene of material things.—*Observer.*

Contents of Vaults in U. S. Treasurer's Office.

Vault 1, \$103,653,000.00, standard silver dollars.
Vault 2, \$48,368,000.00, standard silver dollars.
Vault 2, \$3,055,000.00, gold coin.
Vault 2, \$1,012,000.00—fractional silver, \$912,000; minor coin, \$100,000.
Vault 3, \$4,731,248.16, National bank notes received for redemption.
Vault 4, \$796,596.97, mixed moneys received daily for redemption.
Vault 6, \$36,491,573.91, mixed moneys for daily use.
Vault 7, \$269,309,451.89, bonds held as security for N. B. circulation, etc.

Vault 8, \$301,952,000.00, held as reserve to replace worn and mutilated notes unfit for circulation.
Total, \$769,368,870.93.
Total weight of coin about 5,000 tons.
Dimensions of silver vault, 89 feet long, 51 feet wide, and 12 feet high.

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Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

Temperance.

The Table That Liquor Spreads

The story is told, by the *Montreal Witness*, of a poor woman who went recently to a saloon in search of her husband:

She found him there, and setting a covered dish, which she had brought with her, upon the table, she said:

"Thinking that you are too busy to come home to dinner, I have brought you yours," and departed.

With a laugh the man invited his friends to dine with him; but on removing the cover from the dish he found only a slip of paper on which was written: "I hope you will enjoy your meal. It is the same as your family have at home."—*Baptist Commonwealth.*

The savings banks of Cambridge, Mass., gives testimony as follows: "The last year under saloons there were \$140,000 of new deposits. The next year, under prohibition, \$589,000."

There are no more forceful utterances apropos of the great cause than those of Col. George W. Bain. In a public lecture he said: "Take out every saloon and put a school in its place, take out every distillery and put a church in its place, take out every brewery and put a W. C. T. U. in its place, and this would soon be the wealthiest and most prosperous nation on the face of the earth. Now, for every dollar we spend for schools we spend ten for saloons, and for every dollar for churches ten for saloons. The whole system is a chain. The drunkard is linked to the saloon, the saloon is linked to the license, the license is linked to the license legislator, and the license legislator is linked to the voter—probably some Christian who is on his way to heaven. But the other end of the chain is going the other way. The liquor question can never be settled till it is settled right. Like slavery, it must be wiped out altogether."

The three curses, strong drink, gambling and licentiousness, meet on common ground in the saloon, and from the rendezvous proceed to ravage and destroy. Sheltered and nourished here, they do their deadly work. Every evil is aided and strengthened, encouraged and abetted, in this fortification of death and destruction. The greatest menace to the welfare of our republic today is the political corruption which laughs at good citizenship, and intrenches itself in

the saloon, where it lays the wires and marshals the votes of those already under its debauching power. Temperance, honesty, purity, good citizenship and every other interest and influence that are right and good, unite in demanding that the saloon must go.—*Er.*

A Creditable Meeting.

To the BAPTIST:

I desire to state through the columns of our great paper that the Calhoun Baptist Association which convened with the Pittsboro church Calhoun county, on the 25th, 26th and 27th of September, was a splendid success. The attendance was large, churches well represented, and the subjects were all ably and harmoniously discussed.

With its noble and consecrated Moderator, Bro. G. W. Riley, of Sarepta, with his courteous and pleasant manner for which he is distinguished, and with the excellent and whole-souled hospitality that was extended to every one present it could not be otherwise than a success. I think I express the sentiments of every one who attended, that the association at Pittsboro will ever remain a bright spot in their memory and especially to the four young ladies who accompanied the writer. While we were simply visitors it was a delightful pleasure to realize that we were as warmly welcomed as if we were delegates.

I would not fail to mention the soul-stirring sermon delivered by Bro. J. L. Roane, at 11 o'clock a. m., Friday. Text: Titus, 2-7, "In all things shewing thyself a pattern of good works." To say that he managed his subject well (which included every topic that had been under discussion) is but a mild way of expressing it. To hear him is to realize that he is truly a gospel preacher of great power, and that he verifies the text used on that occasion in every particular.

Success to THE BAPTIST.

T. J. D.

Meridian Fair.

MERIDIAN, MISS., OCTOBER 30TH TO NOVEMBER 4TH.

For above occasion Queen and Crescent Route will sell tickets to Meridian at rate of one fare for the round trip. Tickets on sale daily from October 29th to November 4th inclusive. Final limit to return November 5th.

R. W. BONDS,
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To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons Liver Medicine.

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Southern Baptist Convention.

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CONVENTION ALMANAC, 1899—Single copy, 10c; \$1.00 per dozen.

Mr. E. W. Stephens, Moderator of the General Association of Missouri, writes in a private letter: "I am just now in the midst of 'Yates the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more."

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T. J. BAILEY, EDITOR AND BUSINESS MANAGER.
J. B. SEARCY, FIELD EDITOR

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Associational Meetings.

GENERAL ASSOCIATION—Eculah Church, 13 miles north of Hickory, Saturday before the last Sunday in October.

HARMONY—Good Hope Church (Madison), Saturday before the 4th Sunday in October.

CARRY—Union Church, 2 miles east of White Apple, L., N. O. & F., Friday before the 1st Sunday in November.

HOBOLACHITTO—Corinth Church, 6 miles south of Nicholson, Wednesday before the 2d Sunday in November.

CHESTER—Mt. Pisgah Church, 8 miles south of Eupora.

See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office till January 1, 1901. Sixteen months for \$2.00. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

Help Tupelo Church.

Some months since I asked your readers for a contribution for our church building. We have paid out into the third thousand dollars. Our means are about exhausted. It will take something over five thousand to complete it.

Please help us quick, or tell us where we can borrow money for 5 or 6 per cent. I am impressed

that it will be the best house for the money I ever saw. Remember, this was a mission station when I came here. The convention board helped us, for which we are grateful. Please do not neglect us in this extremity.

Please send money or helpful communications to me or to W. B. Whitaker, chairman building committee, or D. S. Ballard, treasurer.

We gratefully acknowledge the following amounts: T. A. Read, \$25 00; Frank Souther, \$10.00; Dr. C. T. Keyes, \$10.00; V. B. Tucker, \$5 00; "Bun" Gandy and Dr. J. R. West, \$1.00 each; W. S. Johnson, \$3.00; T. C. Lowrey and wife, \$2.90. These have given in proportion to their knowledge of our needs.

"Bear ye one another's burdens" and so fulfill the law of Christ.

Gratefully yours,
S. G. COOPER.

Deaths.

Barber.

Mrs. Dr. Chas. A. Barber was stricken suddenly, and, as it proved, hopelessly, with paralysis on last Sabbath afternoon at 4:30. Just a few hours previous she, with her little daughter, who was ever her faithful companion, mingled with her co-laborers at the Baptist Sunday School, greeted and responded to friends in her usual cordial and pleasant manner, and had joined in the singing of the closing hymn:

"Savior, like a shepherd lead us,
Much we need thy tenderest care;
In thy pleasant pastures feed us,
For our use thy folds prepare."

Then the little gathering dispersed—there came a parting of the ways—and the Savior, like a tender Shepherd, must have heard the voice of her whose eyes had grown dim with earth's suffering and whose feet had walked by faith for many years, for He led her up, that day, toward heights supernal; and, finally, to the rest that remaineth for the people of God. A little while she lingered, painlessly and peacefully, as though to mitigate the woe of her beloved, and then, on Tuesday at 11 a. m., quietly passed through the shadows into the full light of the glory to be revealed into the "pleasant pastures," where the "Savior, like a Shepherd," led her.

Truly may it be said of this woman, "nobly planned," strength and honor were her clothing; "she opened her mouth with wisdom and in her tongue was the law of kindness." "Let her own works praise her in the gates."

Mrs. Barber was a faithful member of the Baptist Church. She leaves a devoted husband and little daughter, besides two brothers and two sisters. The strongest love and the most loyal friendship, while yearning to alleviate their grief, can, at the best, but clasp the trembling hands of the broken-hearted and hope that for them strength and courage and a surcease of sorrow may come as the days go by and as "heaven draweth nearer." So may it be with these who pass under the rod of affliction.

The funeral services will take place this

afternoon at 3 o'clock at the Baptist Church. Pastor Bond will be assisted by Revs. A. A. Lomax and R. J. Boone.—The Leader.

Denson

Mamie Lee Denson, a little four-year-old daughter of Bro. and Sister R. L. Denson, of Tuscola, Miss., died September 22, 1899. She was born September 26, 1895. Mamie was one of those sweet, loving, winsome little darlings that entwine themselves about every heart with which they come in contact. She was exceedingly bright and was the pride of her parents. May the Holy Spirit uphold them through this dark hour. The sweet manner in which she would greet "Brüder Moor" will never be forgotten by her father and mother.

PASTOR.

Carthage, Miss.

Lowther.

Died, at her home, in Steens Creek, at 10.30 o'clock p. m. 1899, Mrs. Amanda Lane Lowther, aged 61 years and nine days. Sister Lowther had been in declining health for some time and had been confined to her room for four months. She had been one of Steens Creek Baptist church's most devout members for forty-three years and will be sadly missed in our services. She was fully conscious of her approaching end and was anxious to be released from her sufferings. She leaves two brothers, one sister, six children, a devoted husband and many friends to mourn their loss. "Blessed are the dead who die in the Lord."

J. R. JOHNSTON, Pastor.

Mrs. Anna Ellis.

The light of this good woman's life went out with the last lingering rays of the setting sun, October 7, 1899. She was born in Alabama, December 16, 1838 to L. C. and Julia Moore; joined the Cuba Baptist church at fifteen; came with her parents to Meridian in 1859; was married to C. N. Ellis October 4, 1891, and came with him to Jackson last January. She exemplified the model woman described in 1st Peter 3:14. Besides her husband and baby boy of two years, she leaves father, mother, sister and two brothers in deep grief, but they mourn not as those who have no hope.

W. F. Y.

Lee.

Sister Emma D. Lee, nee McAdory, was born October 12th, 1867, Winston county, Miss. Was sprinkled in infancy, joined the church in the summer of 1885, was married to John F. Lee December 16th, 1885. Died October 3d, 1899, aged 31 years 11 months and 21 days, leaving a husband and two children, with a number of friends bereft. "By their fruits ye shall know them." Sister Emma loved her Saviour. Evidence, a pious life, faithfulness to her church duties, cheering her pastor with presence and kind words on Saturday, as on Sunday. We will miss her so much! God bless the husband and children.

W. E. Dorrill.

Palona, Miss., Oct. 9, 1899.

The Fifth Sunday Meeting of Union Association will be held with Center Chapel church the fifth Sunday in October.

Subscriptions to Port Gibson Pastorium.

Let the friends who promised the dollar for the Port Gibson Baptist Pastor's Home, to be paid in October, remember us and their promise and that October has come.

The Lord is graciously giving His favor to the movement, and we feel that it will assuredly be accomplished. Let friends who wish to invest a dollar for the Lord in an enduring form send it along without my seeing you. The mail service will bring it through.

J. E. PHILLIPS.

Work on the G. & S. I. R. R.

TO THE BAPTIST:

At the request of Bro. Rowe, I began work a few weeks ago on the G. & S. I. railroad as evangelist, missionary, pastor, etc. With my time still due to the church here until the last of this month, I have had only week days in which to work on the above field.

I have preached several days at each of three places and received all together twenty-three members, twelve of whom were for baptism. But for the lateness of the season I should have deferred these meetings until I could have given more time to each place, but having only open houses to preach in and winter approaching rapidly, I felt that something must be done at once. We had fine meetings at every place. The possibilities are unbounded and the outlook is hopeful indeed.

Bro. R. N. Davis helped me.

Yours truly,
L. E. HALL.

Is baptism a church ordinance? If so, is it necessary for the church, by vote, to authorize a minister to baptize for her? Please answer, and oblige
R. J. BOONE.

Yes; baptism is a church ordinance. Jesus and the Apostles intended it to be so. Otherwise, the keeping of the ordinance is in the hands of unauthorized and irresponsible men, since apostolic succession is an unproved hypothesis. As the proper custodian of the ordinance, it is the duty of the church to see that it is administered only to proper applicants. This, she must decide in each case by vote, thus authorizing her chosen administrator to proceed, if the candidate is accepted. The administrator is usually the pastor or some other ordained minister, though in the pastor's absence the church might choose any layman in good standing to perform this service for her. It is not Baptist for a minister to baptize an applicant without a vote of the church, unless far removed from a church.
W. F. Y.